

Monthly eMagazine of Vedanta Ashram & Mission

# Vedanta Sandesh



Year 28

May 2023

Issue 11



The cover page picture of May 2023 of Vedanta Sandesh is yet another very beautiful bird called the **Indian Paradise Flycatcher**. An awesome creation of God about which someone wrote an interesting line. He says 'The first time you see this mature gentleman in full regalia, you will be gobsmacked', speechless with eyes wide open and just watch this beauty. The scientific name of IPFC is *Terpsiphone paradisi*, and is basically a native of Indian Subcontinent. It prefers well-wooded and a bit humid forests usually near water body. It is locally migratory, where birds in the north go south during winter and those living in the Himalayas, come down to the northern plains. Its Hindi name is Dugdhrāj and also Shahi Bulbul.

An adult male IPFC's are a medium sized birds. The adult male sports a long ribbonlike tail, and occur in two color morphs - cinnamon and white. Their heads are glossy bluish black with crown and crest, a black sturdy bill, black eyes, and the males have a bluish eye-ring too. Female are rufous on the back with a greyish throat & underparts, and do not have long tail feathers. They make short aerial sallies under the canopies of trees for insects or to drink water, usually returning to the same perch. Their global population is considered stable.

Seeing the beauty of creation is the best way to sing the glories of God.

Om Namah Shivaya.

# Vedanta Sandesh

May 2023

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# Vedanta Sandesh

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Editor

*Swamini Samatananda Saraswati*



स्वामिन्नमस्ते नतलोकबन्धो  
कारुण्यसिन्धौ पतितं भवाब्धौ।  
मामुद्धरात्मीयकटाक्ष दृष्ट्या  
ऋज्व्यातिकारुण्य-सुधाभिवृष्ट्या।।

O Master, O friend of all who reverently surrender unto thee, thou ocean of mercy, I salute thee; save me, fallen as I am into this sea of worldly existence, with a direct glance from thy eyes which shower nectarine Grace Supreme.

# Message from Poojya Guruji



**MEDITATION - THE GITA WAY**



# Meditation - the Gita Way



**M**editation is a matter of great interest not only for the people of the world at large, but also for the teachers of every sect & school of thought presenting their perceptions about life and redemption from the various human problems. While the word 'Meditation' remains same its meaning and implications differ profoundly. Even the objectives of different kinds of Meditations differ widely.

Let us look at the different kinds of Meditation packages going around in the world today. Without naming the different sects or schools we will broadly see the different objectives of these meditation packages.

1. Trying to quieten the mind and get some peace & quietitude. Some even aim to momentarily make their minds thoughtless.
2. To help bring about increased focus of mind. Polish the power of attentiveness and objective observation.
3. To help bring about devotion unto

God and invoke a feeling of gratitude and blessedness, thus trying to make the mind more Sattwic.

4. Trying to get more subtler & better experiences by awakening the Kundalini Shakti.
5. Preparing the mindset - for either starting the activities of the day, or for retiring and going to sleep properly.
6. For some Meditation is all about doing deep contemplation on various facts of life as revealed by the scriptures thus culminating in Self-Knowledge.



As the goals vary so do the means. For all the above-mentioned goals there are different packages of Meditations offered by the different masters. Their devotees faithfully and regularly follow their teachers and practice the prescribed systems. However, just because all of the above schools and sects call their practices as Meditation it definitely doesn't imply that they are all same.

When we look at the very dictionary





# Meditation - the Gita Way



meaning of the word then it says that Meditation is all about deeply pondering, reflecting or contemplating on something. Obviously all the above systems are not really meditation in that sense. However the objectives they pursue are still necessary and good. No wonder their teachers and well-wishers prescribe them for their followers. All the above objectives are cherishable but to say that they constitute the real meditation will be an over-statement, and will amount to denying various sincere people the profound blessings of real Meditation.

Let us see what Bhagwad Gita says about Meditation. Basically it is a two stage practice.

1. Aiming to be a Yogaroodha (preparing the mind), and 2. Realizing the truth of Self as Brahman as revealed in the shastras.

It is obvious that a person whose mind is hypno-



tized by the ways & values of the materialistic world is not yet ready for the real Dhyān. These people are extrovert, with hundreds of desires, attachments, negativities, anger, jealousies etc, so preparatory steps are definitely required, and it is not just about some practices on the meditation seat, but is rather a complete change in life style, and goals. We do all that in our first stage of Dhyān, which is aiming to be what Gita calls as a Yogaroodha - firmly abiding in Yoga.

So what is the prescription for this first and the foundational stage of Dhyān :This stage is very easy, simple, doable by an-

**M**editation is to first - make the mind quiet, thoughtful & sensitive, and then - use such a mind to contemplate on our identity so as to wake up to its truth.







# Meditation - the Gita Way



one. and it makes the mind positive & pleasant, which is great for a better life, better work, good health and facilitates invocation of intelligence. This is what we call a Sattwic mind. In this the following five steps are followed :

Step-1. Resolve to do Meditation daily. For this choose some convenient morning time, after good sleep & rest. Freshen up and sit comfortably in a quiet place but in an erect & alert posture. See this as a personal appointment for & with yourself. Just learn to sit quietly without any movement for at least 15-20 minutes.

Step-2. Do some deep breathing for 6 times. Aim for full lung capacity utilization. Thereafter revert to normal breathing and in the process 'see' how easily the mind is charged and feels more energized. Observe the effortless inhalation and exhalation of breathing. Everything needs energy so open the gates of energy. Effortlessly watch the process of breathing and see how the mind becomes more alert & quiet. Don't bother about anything else. Remember we are just preparing our body & mind to take up any challenges and work. Just learn

to sit in a relaxed posture and mind.

Step-3. Now even while keeping your eyes closed turn your attention - in the direction and place between the two eyes. Just feel that point & place and know it to be a pious place. Channelize all your energy to that point and feel it to warm up. Focus your attention there intensely yet without any pressure. This will integrate the mind, stop all mental dissipations and bring about better attentiveness.

Step-4. Now feel blessed. The human life itself is a proof how much blessed we are. Apart from there we all have infinite things to thank God for. Reserve the morning time to sincerely feel blessed and loved -- by God himself. All your loved ones, wealth, food, care, the beautiful world. We may be aspiring for more yet it is a fact that we are blessed with so much. Heartfelt gratitude and blessedness is the best way to make our minds Sattwic. Let your heart be touched by these emotions.

Step-5. Wish to reciprocate to God in some way. All what we can do in return is to express our thanks and love unto God by doing Japa of a mantra of God. Japa of a mantra is basically expressing our gratitude by doing namaskar again & again.



# Meditation - the Gita Way



That is why every mantra has Namah word in it. Before you start Japa, visualize the form of your Ishta Devata. God is basically formless yet with his Maya shakti he manifests in various ways. Choose any one form which helps you to turn your attention to Ishwara. That particular form which helps us do that is called our Ishta Devata. Your God is the truth of all, the master of all. The bestower of all. Bring a blessed awareness of such a loving, omniscient and omnipotent God. Resolve to remain connected with him by just keeping the awareness of the existence of such a God. We are basically his creation. We are an expression of his love for us. Be blessed with devotion unto him. Initially do some Japa, thereafter stop the Japa and just retain the awareness of the existence of God and your devotion unto him. Just Be in such a state of mind, with no other thoughts etc. Just Be. Make such an entity the real you - and effortless 'Be' that and that alone. No other thoughts, no worries, and no burden. What we shall do in the day will now be a sewa of beloved God. The world has been created by God, the challenges and situations are given by God, what whatever purpose he

deems fit. Our role is to do our best with right awareness.

When such a practice is done daily it makes our mind fully abiding in Yoga, and we become Yogaroodha. This invokes the best in us and we become a blessed instrument of God himself. This is the first stage of Meditation as revealed in Bhagwad Gita.

Om Tat Sat.





DRIG DRISHYA  
VIVEKA

*Swamini Samatananda*



# Shloka - 05



नोदेति नास्तमेत्येषा  
न वृद्धिं याति न क्षयम्।  
स्वयं विश्रात्यथान्यानि  
भासयेत्साधनं विना ॥

This Consciousness does neither rise nor set. It does not increase nor does it suffer decay. Being Self-luminous, it illumines everything else without any other aid.



# Drig Drishya Viveka



**angati:**

In the previous shloka it was seen that even though the Mind is the Drishta of all the sense organs and its activities, yet the Mind is not the ultimate Drishta. The Mind too is a subtle faculty with a variety of emotions, thoughts and attributes. It too goes through changes and functions as per the convictions of the intellect. Most importantly, the Mind cannot see itself, there is a Drishta, a Witness to the mind and its changes. This Drishta of the Mind is the ultimate Saakshi, the ultimate source of light which is 'One' unchanging and 'Self-luminous' Light.

## **Shloka 5:**

Having revealed this the Acharya now goes on to point out the nature of the Atma and how it can be revealed. As the Scriptures now and again reveal that the Atma is not an object of knowledge. Nor can the Atma be an object of experience. Can the eye objectify the eye and see the eye? No. Similarly the Sakshi Chaitanya, the Atma cannot be objectified. If that were to happen

then the Atman too would come in the category of being a 'drishya'. The Atma too would be changeable and impermanent. That is why the Acharya said-'drig eva na tu drishyate'. When the Atma is objectified and known it is known on the basis of faith or it is an imaginary understanding. Thus, it is a very tricky subject to bring to our awareness that which cannot be objectified. In worldly knowledge, we have always objectified knowledge as knowledge of something other than the Self. Be it objects, things, people or situations. We have always been in the practice of objectifying things and knowing them through our sense organs and our Mind. But it is not necessary that we always know something by our sense organs or the mind. There is another trick to it. Our Scriptures reveal six means of bringing about knowledge wherein knowledge is brought about by our sense organs, inferential knowledge etc. Amongst these the sixth one is 'Shabd Pramaan', wherein knowledge is brought about by words of wisdom given in the Scriptures by our Acharyas, Saints and our Sadguru. This alone is the only means of





# Drig Drishya Viveka



Self knowledge. The Atma is revealed in the most unique way by using pointers, by negating that which the Atma is not. We are now on a journey from Self perception to Self-Reality. What is the understanding of the 'I' today and what is the true nature of the Self.

**Nodeti naastama eti:** The Acharya says, observe that dimension of the Self that neither rises or sets like the sun. This implies that even though there appears to be a dimension of the so-called Self which appears to be born and dies, that is not the Real-Self. That is the manifested body-mind complex wherein the illusory Jivatma is seen as the Real-Self. The gross body is born, grows, decays and dies within the realm of time and space. The mind too, goes through changes of being happy and sad, being righteous and

evil, being ignorant and aware, being awake and asleep etc. These are the different phases of the mind and intellect. But there is a Self, a Saakshi who empowers the mind, who is aware of the body, mind and intellect and all the changes that they go through. In deep sleep too, the mind is unavailable but the Saakshi Chaitnaya is ever present to illumine even the absence of the mind and the body. This Saakshi Atma alone has been, even before the creation, it alone is the substratum of all manifestation now and it alone remains when all creation is dissolved. Thus Consciousness neither rises nor does it set-Na udeti na astameti. It enlivens everything from inert to living and yet it is Self-effulgent, independent of any other source of light.

**Na vriddhim yaati na kshayam:**

The Atma is neither born nor does it die

**T**he scriptures repeatedly reveal that the Atma is not an object of knowledge, it is the very subject, the truth of the knower.







# Drig Drishya Viveka



in the realm of time and space and thus it does not undergo any growth, evolution or decay like the body, mind complex. Infact, first the Atma is and then the realm of time, space and objects is manifested. Birth, death and changes only occur at the level of Maya and its created world of panch mahabhutas and the three gunas.

## **Swayam vibhati:**

Consciousness is Self-luminous. I know 'I am'. I do not require someone else to make me aware of my own presence. This Self-awareness is constant and effortless.

## **Atha anyani bhasayet:**

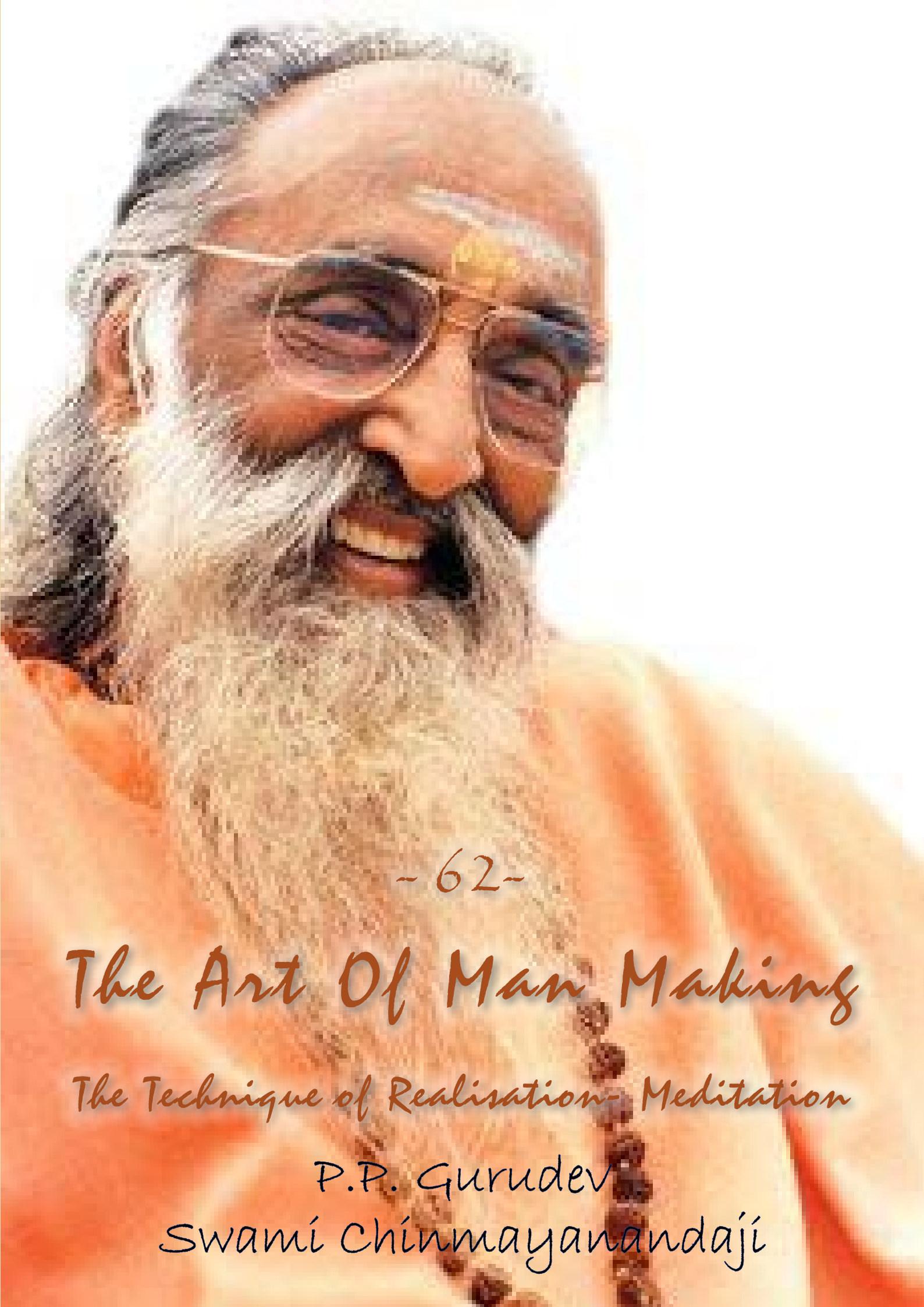
Not only is the Saakshi self-effulgent, but everything else is seen, known or experienced with this Consciousness. Just as the Moon is illumined by the Sun, but the Sun is Self-luminous. The saakshi is never non-existent. In fact the Saakshi illumines the very absence of the body

and mind in deep sleep state.

**Sadhanam vina:** In this case too, the Saakshi does not require any instrument to illumine the body and the mind. The mind may require a thought to bring about the awareness of something, but the Saakshi Atma illumines everything effortlessly by its very presence. It is not a deliberate doer. There is no desire, plan or action involved. This is the nature of it's illumination. Not only this, the Saakshi does not undergo any modification by illumining the body and the mind.

In this manner the Revered Acharya reveal to us the nature of the Real Self by using some pointers. Self knowledge is not brought about through imagination or repetition of shivoham or Aham Brahmasmi. But one has to awaken to the truth of the Self by contemplation on the sakshi and by negating the misapprehensions.





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# *The Art Of Man Making*

*The Technique of Realisation- Meditation*

P.P. Gurudev  
Swami Chinmayanandaji



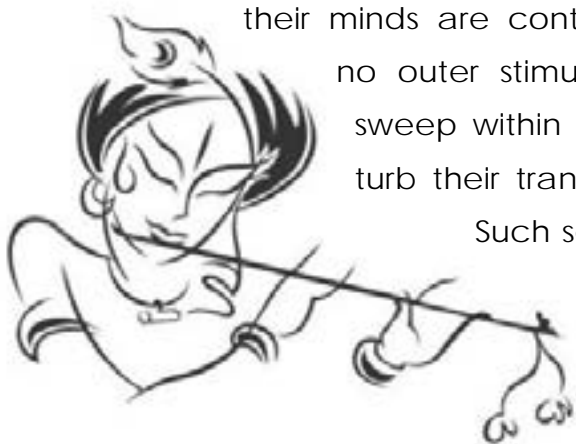
# Freedom of the Realised



**T**he practical-minded Aryan is never satisfied with mere idealism, however poetically it might be expressed, however convincingly it might be described. To the dynamic Aryan mind, an idealism that cannot be put into practice is an empty dream, an impractical utopia, a castle among clouds. They have no patience with such day-dreams. Krishna knows this impatient nature of his student, and in these concluding verses of this chapter, the Lord hints at the path of meditation. In the following chapter, we shall be having an exhaustive treatise upon the art of meditation. Here Krishna declares: Those who are self-realized, released from their lust and anger, their mind controlled, such seekers alone gain "absolute freedom" both here and hereafter. In them the Vasanas are exhausted and, therefore, neither desire nor anger can turn them extrovert, And since

their minds are controlled,  
no outer stimuli can  
sweep within to disturb  
their tranquility.

Such seekers  
who



have reached to realize the Self alone can enjoy here and hereafter a perpetual freedom from the thralldom of matter and from all the temptations created through the equipments of experiences.

As a freedom-loving man, the great warrior, Arjuna, cannot but be fascinated by such a colossal plan to gain "absolute freedom", and so his anxiety would be to know how he can gain this freedom in himself. The world-teacher in Lord Krishna thus leads his student to the very theatre of meditation, and in these concluding two verses with Mantra-like brevity; the Lord gives an epitome of the path of meditation.

At present, all through our life, our entire personality-vitality flows out into waste in the pursuit of sense-objects. We seek in life nothing but the cheap gratifications of our numberless lusts! The sum-total of all these uncreative exhaustions produces the tragic sorrows of wasted life - barren of all achievements - parched of all gains! This kind of an impotent worldly existence is the cross that selfish men bear, and their anguish knows no bounds. Silently they suffer, deep within. Such a person tragically whispers in his heart, constantly to himself, in silence, all his nameless sorrows, while







# Freedom of the Realised



he frantically pours his sweat and toil in the mad game of acquiring and enjoying in the world outside. Exhausted physically, tired mentally, weary of worries and anxieties, he laboriously plans to protect what he has, all the time viciously scheming to strive for and acquire more... and in the thick of these mad programs of misconceived values, he got in vain exhausted, doubles up and tumbles down to suffer in old age and to perish in death! This is the tragic and sorrowful life of the average man

... Luckily, the Benign Creator has made him blind to see and recognise it! He is deluded so completely by himself that he is not at all conscious of the fury of his own madness! From such a theatre of sorrow, when Arjuna peeps into the new vision of the divine possibility revealed to him, he cannot but be anxious to start striving for and achieving that state of "perfect freedom", both in his within and in his world outside.

Lord Krishna elaborately gives all the details on how an individual who has disciplined and controlled the flow of aware-

ness through his various equipments of experiences - will ultimately at the subtle moments of his deep meditation awake into the Infinite State of the Self in him. The technique of meditation as such is elaborately dealt with as the sole theme for the entire following discourse in the Bhagawad Geeta.

Let me here give you an example: When you are facing the east and watching the shifting lights of the setting sun playing upon the eastern mountain ranges, it is but natural that you are not seeing the ochre beauty of the golden sky in the west! In order to see the setting sun, we will have to turn right about, away from the vision of the mountain ranges. The moment our face is turned towards the west, it should not take any time-interval for the vision of the setting sun to explode into our experience.

At this moment, we live with our entire awareness turned to express through the intellect into the world of thoughts through our mind into the realm of emotions and through our sense-organs into the world of objects. Naturally, our entire life, right now,

**A**t present, our entire personality, vitality flows out into waste in the pursuit of sense-objects.





# Freedom of the Realised



is erected with these bits of experiences, which we become aware of every moment in our transactions. To be "conscious of things", within and without, itself has become to us the meaning and content of life!...There is no other "life" known to us... nay, we are not even able to conceive the possibility of any greater or Higher Life.

We should not be surprised, in fact, that a majority of the educated young ones are even ready to cry down the very idea of a Higher Spiritual Kingdom to be conquered as a delusion of some dreaming fools who had supplied the scriptures to the world! Let us sympathize with their limitations; an innocent playful child would certainly cry down the need, the strength, the force and the beauty of sex-life! Natural! Quite understandable indeed!

In order that we may awake ourselves to this

spiritual nature, the Reality, the Self, we have to provide ourselves with at least a few moments when we are not consciously conscious of things. These moments are called "moments of utter meditation" when we have turned away from the eastern mountain ranges and are gazing westward to the golden orb of the setting sun. At such still moments of meditation, the Self is realized the Consciousness then must stand naked of all "objects" - just conscious of Itself the One Self, all by Itself.

In the following chapter, we shall go into the details and discuss the various techniques and methods by which we shall learn to pull our entire awareness from all the confusing medley of our misinterpreted world of objects, emotions and thoughts.





# Jivanmukta

## Wandering In Himalayas

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*Return Journey*

Excerpts from the Travel Memoirs of  
Param Poojya  
Swami Tapovanji Maharaj





# Return Journey



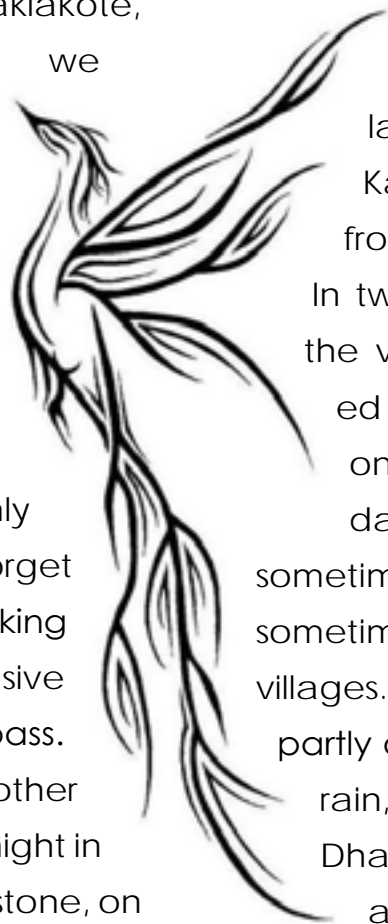
**T**he next day we started from there, passed along the eastern shore of Lake Rakshasathal (named after Ravana the Rakshasa, who performed his penance there), journeyed over the great plain and Gouri Oddar, and then moved from village to village and farm to farm until we reached Taklakote again after four or five days. Now that we were safely back at Taklakote, our minds were at ease and we passed a day or two there agreeably. Then we parted from the sadhus who travelled with us and we two set out for India, via Lippu Pass.

The next morning as we started climbing the pass, it suddenly began to rain. We cannot forget that day's misfortune of walking barefooted across the extensive snow-field at the top of the pass. Somehow we reached the other side and passed troublesome night in a dilapidated room, cut out of stone, on the side of the mountain. It continued

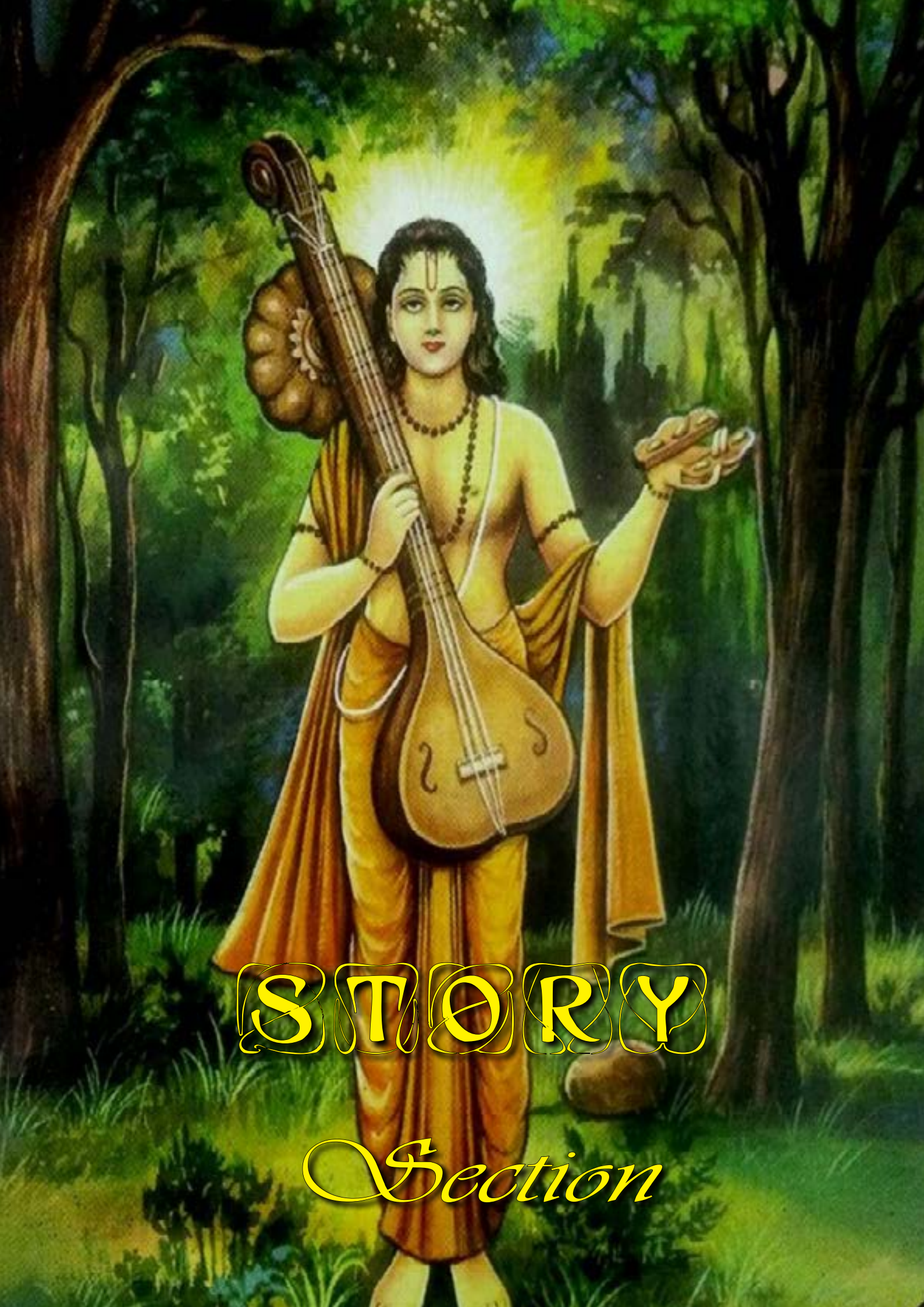
to rain; the land around us gleamed with snow. In the morning, when the snow began to thaw, we resumed our journey. The next night we passed with a merchant in the valley.

I continued to have attacks of fever. That not only added to the discomforts of the journey; it also caused considerable delay. From Taklakote to Almo-

ra the distance is barely 190 miles; but we could cover it only in a number of weeks. Our route lay along the bank of the river Kali which has its source not far from the spot where we were. In two or three days we reached the village of Garbyang. Exhausted with fever, I covered a normal one-day journey in two or three days. We left on the next day, sometimes crossing mountains and sometimes passing through beautiful villages. Because of my weakness and partly on account of the difficult terrain, it took several days to reach Dharchoola, an important village along the route.







STORY

*Section*





# Pashupatastra



**T**he Pashupatastra is a weapon which is often described as the one weapon that can destroy all of Brahma's creation if not used by the right warrior against the right enemy. The story of how Arjuna obtains the weapon is also one in which his arrogance is crushed by Lord Shiva.

During their exile, Arjuna performed some austerities for Lord Shiva in the hope of pleasing him when a demon called Noor-kasura donned the shape of a wild boar and charged at him. Arjuna awakened from his trance and found just enough time to reach for his bow and shoot one arrow at the advancing beast. But when the animal fell to the ground, sticking out of his side were two arrows, one, lined with the white feathers of a dove, and the other a strange, crude, blunt shaft. Arjuna sprung to his feet and ran across the barren land to claim his kill, but at the same time, a hunter leapt out of the bushes and reached the carcass of the boar before he did, pinning it down with his blackened foot.

'This is mine,' said the stranger. 'You have encroached upon my neck of the woods.

All the beasts that come into this area fall by my arrows.' Arjuna smirked at the arrogance of the hunter. 'I am the son of Indra. I am your king, your protector, and you speak to me like this?' asked Arjuna. 'I can tell that you are the son of Indra,' replied the hunter. 'Your eyes carry the same unearned pride that I have seen in his eyes.'

They both exchanged words back and forth, and then Arjuna challenged the hunter to a duel. The hunter stood tall, hands on hips, and said, 'Let's see how good your aim is, prince of Hastinapur.' Arjuna strung an arrow, took aim, and let it fly. It whizzed past the hunter and struck the trunk of a tree. Another arrow, too, missed its mark. In exasperation, Arjuna looked at the Gandiva, then at the hunter, and ran up to his enemy. He leapt into the air to strike the hunter on the forehead. But the bow in his hands changed into a garland of jasmynes, and it left him and fell around the hunter's neck. Now when Arjuna looked up, he saw the three sharp tips of a sturdily held trident and a shiny coat of leopard skin wrapped around the waist. Realization struck him, and he fell to his knees. Lord Shiva blessed him, cautioned him against conceit, and granted him the Pashupatastra.





# *Mission & Ashram News*

*Bringing Love & Light  
in the lives of all with the  
Knowledge of Self*



# Mission News



7 Days Pravachans on

## Meditation-The Gita Way

(at MIT, Chatrapati Sambhaji Nagar)







# Mission News



Organized specially for the  
**Senior Faculty Members of MIT**







# Mission News



Q&A Session  
with the Faculty Members of MIT







# Ashram News



Weekly Geeta Class at Ashram  
by P. Swamini Amitanandaji







# Mission News



**Bhiksha at Kagliwalji's  
of Nath Group of Industries**







# Mission News

## Kagliwal family members

### Loving & Cultured



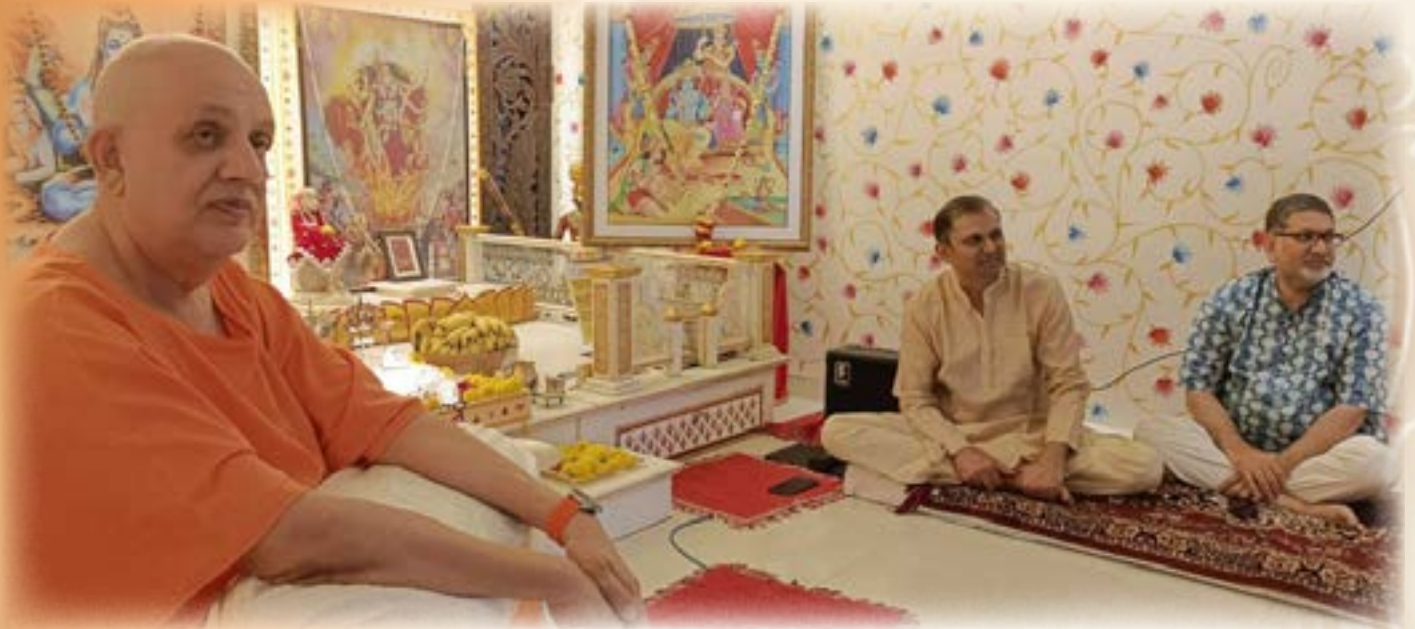




# Mission News



Sri Ramnavami Celebrations  
at the residence of Sri Harshvardhan Jajoo



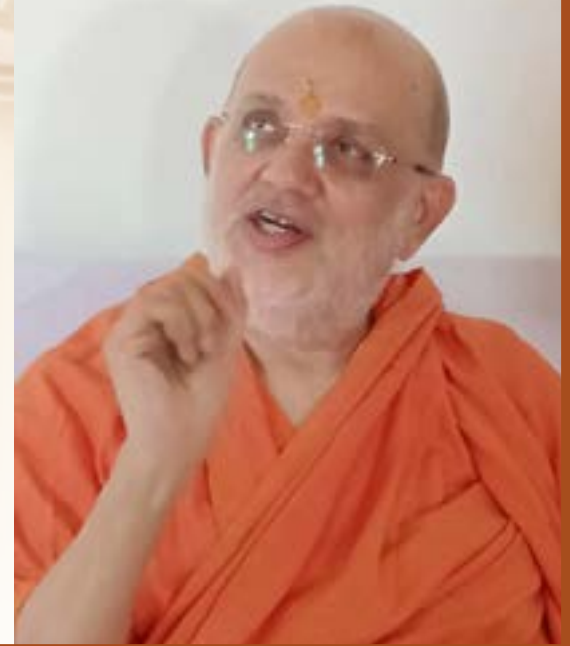
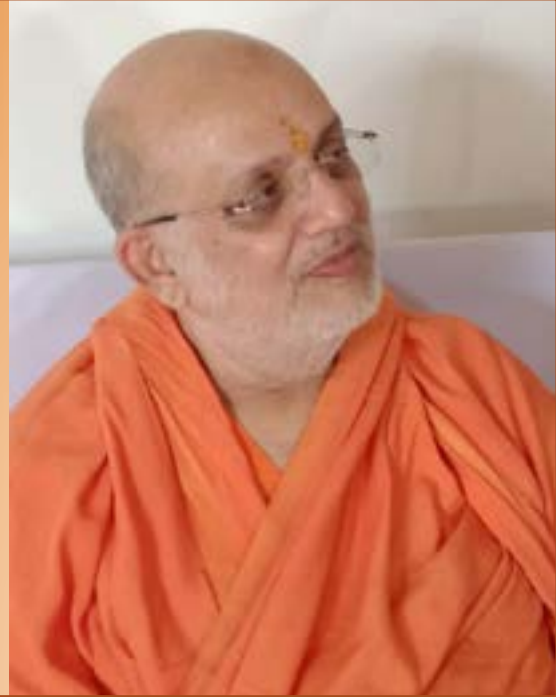




# Mission News



One-to-One interaction  
with Devotees at MIT







# Ashram News



## Sri Adi Shankaracharya Jayanti







# Ashram News



Sri Gangeshwar Mahadev Puja  
by Angad Kapoor







# Ashram News



## Sri Gangeswar Mahadev Puja by Rekha Sharma





# Ashram News



## Puja and Bhandara

on the Birthday of Late Sri Sandeep Misra







# Mission News



Visit to the **Kailasa Mandir in Ellora**  
the biggest rock-cut Monolithic Temple







# Mission News



## Bhagwan Kailasa Shankar

at Ellora Cave No 16







# Mission News



## Teerth Yatra to Sri Ghrishneshwar Jyotirlinga







# Mission News



Bird around Aurangabad

Visit to the 'Jaikwadi Bird Sanctuary'







# Asbaram News



**Birthday Blessings to**  
Archit Garg - with his dad Sri Sunil Garg





# Ashram News

Blessings to Dass Dampatti  
at Mhow





# Ashram & Mission Programs

Gita Gyana Yagna

@ Atma Jyoti Ashram, Baroda

22nd to 29th May

P. Swamini Amitanandaji

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Gita Gyana Yagna

@ Gokul Dham, Goregaon, Mumbai

1st to 4th June

P. Swamini Samatanandaji

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Daily Class of  
Bhagwad Gita (Shankar Bhashya)

@ Vedanta Ashram, Indore

Poojya Guruji Swami Atmanandaji

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Weekly Class (Every Sat - 5 pm)

on Bhagwad Gita

@ Vedanta Ashram, Indore

P. Swamini Amitanandaji

# INTERNET NEWS

Talks on (by P. Guruji) :

Video Pravachans on YouTube Channel

- ~ Gita Ch. 12
- ~ Gita Ch. 17
- ~ Sadhna Panchakam
- ~ Drig-Drushya Vivek
- ~ Upadesh Saar
- ~ Atma Bodha Pravachan
- ~ Sundar Kand Pravachan
- ~ Prerak Kahaniya
- ~ Ekshloki Pravachan
- ~ Sampooma Gita Pravachan
- ~ Kathopanishad Pravachan
- ~ Shiva Mahimna Pravachan
- ~ Hanuman Chalisa
- ~ Laghu Vakya Vrittu (Guj)
- ~ Gita Ch. 5 (Guj)
- ~ Gita Upodghat Bhashya (Guj)

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Vedanta Ashram YouTube Channel

Vedanta & Dharma Shastra Group



# INTERNET NEWS

## Talks on Internet :

### Audio Pravachans

- ~ Complete Gita Pravachans
- ~ Gita Ch -06 (MIT)
- ~ Nataka Deep
- ~ Sadhna Panchakam
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